

(r)
THE

Church of England

As by LAW Established:

Being the very DOCTRINE and exprels Words of the
HOMILIES against **POPERY.**

The thirty fifth Article of the Church of England. The second Book of Homilies doth contain a godly and wholsome Doctrine, and necessary for these Times; as doth the former Book of Homilies, which were set forth in time of Edward VI. And therefore we judge them to be read in Churches by the Ministers diligently and distinctly, that they may be understood of the people. And to this the whole Clergy of England have willingly and ex animo subscribed for above this hundred and twenty years, unto this very day.

Homily for Witsunday, concerning the Coming down of the Holy Ghost in the likeness of cloven Tongues, p. 207. So that if any man be a dumb Christian, not professing his Faith openly, but cloaking and colouring himself for fear of danger in time to come, he giveth men occasion justly and with good Conscience to doubt, lest he have not the Grace of the Holy Ghost within him, because he is tongue-ty'd, and cannot speak.

Vol. 1. p. 50. For whosoever forsaketh the Truth for love or displeasure of any man, or for lucre and profit to himself, doth forsake Christ, and with Judas betray him.

I.

That Ignorance is the Mother of Popery.

p. 313.
London
Edition.
A^o 1623.

BY Ignorance the Jewish Clergy induced the common people to ask the delivery of Barab-
bas the seditious Murderer, and to sue for the cruel Crucifying of our Saviour Christ, for that he rebuked the Ambition, Superstition, and other Vices of the High Priests and Clergy. For, as our Saviour Christ testified, *that those that Crucified him wist not what they did; so doth the holy Apostle St. Paul say, If they had known, if they had not been ignorant, they would never have Crucified the Lord of Glory: But they knew not what they did.* Our Saviour Christ himself also foretold that it should come to pass by Ignorance, that those who should persecute and murder his true Apostles and Disciples, should think they did God acceptable Sacrifice, and good Service; as it is also verified even at this day.

And in this Ignorance have the Bishops of Rome kept the people of God, especially the common sort, by no means so much as by withdrawing of the Word of God from them, and by keeping it under the Vail of an unknown strange Tongue. For, as it served the ambitious humour of the Bishops of Rome, to compel all Nations to use the natural Language of the City of Rome, where they were Bishops, which shewed a certain acknowledging of Subjection unto them; So yet served it much more their crafty purpose, thereby to keep all people so blind, that they not knowing what they prayed, what they believed, nor what they were commanded by God, might take all their Commandments for Gods. For as they would not suffer the Holy Scriptures, or Church-Service to be used or had in any other Tongue than the Latin; so were very few even of the most simple people, taught the Lord's Prayer, the Articles of the Faith, and the ten Commandments, otherwise than in Latin, which they understood not: By which universal Ignorance all men were ready to believe whatsoever they said, and to do whatsoever they commanded.

II.

The pretended Reasons for denying the People the free use of the Holy Scriptures.

p. 143.

The great Utility and Profit that Christian Men and Women may take, (if they will) by hearing and reading the Holy Scriptures, no Heart can sufficiently conceive; much less is my Tongue able with words to ex-

press: wherefore Satan our enemy seeing the Scriptures to be the very means, and right way to bring the people to the true knowledge of God, and that Christian Religion is greatly furthered by diligent hearing and reading of them; he also perceiving what an hindrance and let they be to him and his Kingdom, doth what he can to drive the reading of them out of God's Church. And for that end he hath always stirred up in one place or other cruel Tyrants, sharp Persecutors, and extreme Enemies unto God, and his invisible Truth, to pull with violence the Holy Bibles out of the peoples hands, and have most spitefully destroyed and consumed the same to ashes in the Fire; pretending most untruly, that the much hearing and reading of Gods Word is the cause of Heresie, carnal Liberty, and the Subversion of all good Orders. But the knowledge of God and of our selves is so far from being an occasion of Evil, that it is the readiest, yea the only means to bridle carnal Liberty, and to kill all our fleshly affections: And the ordinary way to attain this knowledge, is, with diligence to hear and read the Holy Scriptures.

III.

Concerning the singular Profitableness of Laymen's Books, which with them do supply the place of the Holy Scriptures.

For what Lessons of Contempt of Riches, and Vanity of this World can such books, so besmeared with Gold, set with precious Stones, covered with Silks, teach? What Lessons of Sobriety and Chastity can our Women learn of those pictur'd Scriptures, with their nice Apparell and wanton looks? But away for shame with these colour'd Cloaks of Idolatry, of the Books and Scriptures of Images, and Pictures, to teach Idiots, nay, to make Idiots, and stark fools and Beasts of Christians. Do men, I pray you, when they have the same Books at home with them, run on Pilgrimage to seek like Books at Rome, Compostella or Jerusalem, to be taught of them, when they have the same Books at home? Do men reverence some Books, and despise and set light by others of the same sort? Do men kneel before their Books, light Candle at Noon-tide, burn Incense, offer up Gold and Silver, and other Gifts to their Books? do men either feign or believe Miracles to be wrought by their Books? I am sure that the new Testament of our Saviour Jesus Christ, containing the Word of Life, is a more lively, expresse and true Image of our Saviour, than all carved, graven, molten and painted Images in the World be; and yet none of all these things

p. 73.

be done to that Book, or Scripture of the Gospel of our Saviour, which be done to Images and pictures, the Books and Scriptures of Lay-men and Idiots, as they call them. Wherefore, call them what they list, it is most evident by their deeds, that they make of them no other Books, nor Scripture, than such as teach most filthy and horrible Idolatry; as the users of such Books daily prove by continual practising the same. O Books and Scriptures, in the which the Devilish School-master Satan hath penn'd the lewd Lessons of wicked Idolatry, for his dastardly Disciples and St. hollars to behold, read and learn; to God's most high dishonour, and their most horrible Damnation. Have not we been much bound, think you, to those which should have taught us the Truth out of God's Book, and his holy Scripture, that they have shut up that Book and Scripture from us, and none of us so bold as once to open it or read on it? and instead thereof, to spread us abroad these goodly, carven, and gilted Books, to teach us such good and godly Lessons?

IV.

Concerning the right use of Churches, and the gross abuses of them under Popery.

And have not the Christians of late dayes, and even in our dayes also, in like manner provoked the Displeasure and Indignation of Almighty God? partly because they have profaned and defiled their Churches with Heathenish and Jewish abuses; with Images and Idols, with numbers of Altars, too too superstitiously and intolerably abused, with gross abusing, and filthy corrupting of the Lord's Holy Supper, the blessed Sacrament of his Body and Blood, with an infinite number of Toyes and Trifles of their own devices, to make a goodly outward shew, and to deface the plain, simple and sincere Religion of Christ Jesus: Partly they resort to the Church, like Hypocrites, full of all Iniquity and sinful Life, having a vain and dangerous fancy and persuasion, that if they come to the Church, besprinkle them with Holy Water, hear a Mass, and be blest with the Chalice, though they understand not one word of the whole Service, nor feel one motion of Repentance in their Hearts, all is well, all is sure. Fie upon such mocking and blaspheming of God's holy Ordinance. Churches were made for another purpose; that is, to resort thither, and to serve God truly, there to learn his blessed Will, there to call upon his mighty Name, there to use the holy Sacraments, there to travel how to be in Charity with thy Neighbour, there to have thy poor and needy Neighbour in remembrance, from thence to depart better and more godly than thou camest thither.

What Dens of Thieves the Churches of England have been made by the blasphemous buying and selling the most precious Body and Blood of Christ in the Mass, as the World was made to believe, at Dirigies, at Month's Minds, at Trentals, in Abbeyes and Chantries, besides other horrible abuses (God holy Name be blessed for ever.) which we now see and understand. All these Abominations which they that supply the room of Christ, have cleansed and purged the Churches of England of, taking away all such fulsomness and filthiness, as through blind Devotion, and Ignorance hath crept into the Church these many hundred years. Wherefore, O ye good Christian people, ye dearly beloved in Christ Jesus, ye that glory not in worldly and vain Religion, in phantastical adorning and decking; but rejoyce in heart to see the Glory of God truly set forth, and the Churches restored to their ancient and godly use; render your hearty thanks to the goodness of Almighty God, who hath in our dayes stirred up the hearts, not only of his godly Preachers and Ministers, but also of his faithful and most Christian Magistrates and Governours, to bring such godly things to pass.

V.

Concerning Prayer in an unknown Tongue.

First, St. Paul to the Corinthians saith; *Let all be done to edifying; which cannot be unless common Prayers and Administration of Sacraments be in a tongue known to the people: For, saith St. Paul, He that speaketh in a tongue unknown, shall be to the hearers an Alien, which in a Christian Congregation is a great Absurdity.*

As touching the times before the coming of Christ, there was never man yet that would affirm, that either the people of God, or other had their Prayers, and Administration of the Sacraments, or Sacrifices, in a tongue that they themselves understood not. As for the time since Christ, till that usurped Power of Rome began to spread it self, and to enforce all the Nations of Europe to have the Romish Language in admiration; it appeareth by the consent of the most ancient and learned Writers, that there was no strange or unknown Tongue used in the Congregation of Christians.

St. Austin writing upon the eighteenth Psalm, saith, what this should be, we ought to understand, that we may sing with reason of man, and not with chattering of Birds. For Owls, Popinjays, Ravens, Pyes and other such like Birds are taught by men to prate they know not what: but to sing with understanding is given by Gods Holy Will to the nature of man.

Let us therefore conclude with God and all good mens Assent, that no Common-Prayer or Sacraments ought to be Ministered in a Tongue that is not understood of the Hearers.

VI.

Against Invocation of Saints or Angels, and that Prayer ought to be made and directed to God alone.

But that the truth hereof may the better appear, even to them that be most simple and unlearned, let us consider What Prayer is: St. Austin calleth it a lifting up of the the mind to God. Isidorus saith, that it is an affection of the heart, and not a labour of the Lips.

Now then, is there any Angel, any Virgin, any Patriarch or Prophet among the Dead, that can understand, or know the meaning of the heart? The Scripture saith, It is God that searcheth the heart and the reins, and that he only knoweth the hearts of the children of men; as for the Saints, they have so little knowledge of the secrets of the heart, that many of the Ancient Fathers greatly doubt, whether they know any thing at all that is commonly done on earth. And albeit some think they do, yet St. Augustine a Doctor of great authority, and also antiquity, hath this opinion of them: that they know no more what we do on earth, than we know what they do in Heaven. For proof whereof he alledgeth the words of Isaiah the Prophet, where it is said, *Abraham is ignorant of us, and Israel knoweth us not.*

Thus you see, That the authority both of the Scripture, and also of Augustine, doth not permit that we should pray unto them. O that all men would studiously read and search the Scriptures, then should they not be drowned in Ignorance, but should easily perceive the Truth, as well of this point of Doctrine as of all the rest. For there doth the Holy Ghost plainly teach us, that Christ is our onely Mediatour and Intercessor with God, and that we must not seek and run to another.

Let us not therefore any thing mistrust Gods goodness, Let us not fear to come before the Throne of his Mercy, let us not seek the aid and help of Saints; but let us come boldly our selves, nothing doubting but God for Christs sake, in whom he is well pleased, will hear us without a spoken-man.

VII.

Against the Doctrine of Merit.

But this saying, That we be justified by Faith only, freely, and without works, is spoken for to take away clearly all merit of our works, as being unable to deserve our Justification at Gods hands, and thereby most plainly to expresse the weakness of man, and the goodness of God; the imperfectness of our own works, and the most abundant Grace of our Saviour Christ; and therefore wholly to ascribe the Merit and deserving of our Justification unto Christ only, and his most precious blood shedding. This Faith the Holy Scripture teacheth us, this is the strong Rock and Foundation of Christian Religion; this Doctrine all old and Ancient Authors of Christs Church do approve, this Doctrine advanceth and setteth forth the true Glory of Christ, and beateth down the vain Glory of Man; this whosoever denyeth is not to be accounted for a Christian Man, nor

nor for a fether forth of Christs Glory; but for an Adversary to Christ and his Gospel, and for a fether forth of mens vain glory.

VIII.

Concerning Religious Orders, as they call themselves, or Pharisaical Sects by Antichrist invented, as the Homily calls them, and concerning their Merits and works of Supererogation.

Sects and feigned Religions were never the fortieth part So many among the Jews, nor more Superstitiously and ungodly abused, than of late days they have been among us. Which Sects and Religions had so many hypocritical and feigned works in their State of Religion (as they arrogantly named it) That their Lamps (as they said) ran always over, able to satisfy not only for their own Sins, but also for all other their benefactors Brothers and Sisters of Religion, as most ungodly and craftily they had perswaded the multitude of Ignorant People; keeping in divers places as it were Marts or Markets of Merits being full of their Holy Reliques, Images, Shrines, and works of overflowing abundance ready to be sold. And all things which they had were called Holy, Holy Cowles, Holy Girdles, Holy Pardons, Beads, Holy Shoes, Holy Rules, and all full of Holiness. But to pass over the innumerable Superstitiousness that hath been in strange Apparel, in Silence, in Dormitory, in Cloyster, in Chapter, in choice of Meats and Drinks, and in such like things, let us consider what Enormities and Abuses have been in the three chief principal Points, which they called the three Essentials, or three chief Foundations of Religion, That is to say, Obedience, Chastity and wilful Poverty.

First under pretence or Colour of Obedience to their Father in Religion (which Obedience they made themselves) they were made free by their Rule and Canons from the Obedience of their natural Father and Mother, and from the Obedience of Emperour and King and all Temporal Power; whom of very duty by Gods Laws they were bound to obey. And so the profession of their obedience not due was a forsaking of their due obedience. And how their profession of Chastity was kept it is more honesty to pass over in silence, and let the World judge of that which is well known, than with unchast words, by expressing of their unchaste Life, to offend chaste and godly Ears. And as for their wilful poverty, it was such, that when in Possessions, Jewels, Plate and Riches, they were equal or above Merchants, Gentlemen, Barons, Earls and Dukes: yet by this subtil Sophistical term *Proprium in Communi*, That is to say, Proper in Common, they mocked the World, perswading that notwithstanding all their Possessions and Riches yet they kept their Vow and were in wilful Poverty.

IX.

That the Mass is a gross, Idolatrous and unumish Abuse of the Lord's Supper.

But before all other things this we must be sure of especially, that this Supper be in such wise done and ministered, as our Lord and Saviour did and commanded to be done, as his holy Apostles used it, and the good Fathers in the primitive Church frequented it. We must then take heed, lest of the memory, it be made a Sacrifice; lest of a Communion, it be made a private eating; lest of two parts we have but one; lest applying it for the dead, we lose the fruit that be alive. Let us rather in these matters follow the Advice of *Cyprian* in the like cases; that is, cleave fast to the first beginning, hold fast the Lord's Tradition, do that in the Lord's Commemoration which he himself did, he himself commanded, and his Apostles confirmed. This caution or foresight if we use, then may we see those things that be requisite in the worthy Receiver; whereof this was the first, that we have a right understanding of the thing it self.

For what hath been the cause of the ruine of God's Religion, but the ignorance hereof? What hath been the cause of this gross Idolatry, but the ignorance hereof? What hath been the cause of this unumish Massing, but the ignorance hereof?

X.

What kind of Power the Pope's is, and that therefore we ought not to submit to it.

Therefore let us all fear the most detestable vice of Rebellion, ever knowing and remembering that he that resisteth or withstandeth Common Authority resisteth or withstandeth God and his Ordinance, as it may be proved by many other more places of the Holy Scripture. And here let us take heed, that we understand not these or such other like places (which so straighly command Obedience to Superiours, and so straighly punished Rebellion and Disobedience to the same) to be meant in any condition of the pretended or coloured Power of the Bishop of Rome. For truly the Scripture of God alloweth no such usurped power, full of Enormities, Abusions, and Blasphemies.

XI.

That the Papists worship a vast number of false Gods.

And for that Idolatry standeth chiefly in the mind, it shall in this part first be proved, that our Image maintainers have had, and have the same Opinions and Judgment of Saints, whose Images they have made and worshipped, as the Gentiles Idolaters had of their Gods. What I pray you be such Saints with us to whom we Attribute the defence of certain Countreys, but *Dij tutelares* of the Gentiles Idolaters? What be such Saints to whom the safeguard of certain Cities are appointed, but *Dij Presides* with the Gentiles Idolaters? What be such Saints to whom contrary to the use of the Primitive Church, Temples and Churches be builded, and Altars erected, but *Dij Patroni* of the Gentiles Idolaters? *Oenomaus* and *Hesiodus* shew, that in their time there were thirty thousand Gods; I think we had no fewer Saints to whom we gave the honour due to God.

Every Artificer and Profession hath his special Saint as a peculiar God: As for example, Scholars have Saint *Nicholas* and Saint *Gregory*, Painters Saint *Luke*, neither lack Souldiers their *Mars*, nor Lovers their *Venus* amongst Christians. All diseases have their special Saints as Gods the curers of them. The Pox Saint *Roch*, the falling Evil, Saint *Cornelis*, The Toothach, Saint *Appolin*, &c. Neither do Beasts and Cattle lack their Gods with us, for Saint *Loy* is the *Horselaach*, and Saint *Anthony* the *Swineheard*, &c.

These things are not written to any reproach of the Saints themselves, who were the true Servants of God, and did give all honour to him, taking none unto themselves, and are blessed Souls with God: but against our foolishness and wickedness, making of the true Servants of God, false Gods, by attributing to them the power which is Gods, and due to him only. And for that we have such Opinions of the power and ready help of Saints, all our Legends, Hymns, Sequences, and Masses, did contain Stories, Lauds and Praises of them, and Prayers to them; yea, and Sermons also altogether of them, and to their praises, Gods word being clean laid aside: And this we do altogether agreeable to the Saints, as did the Gentile Idolaters to their false Gods. For these Opinions which men have had of mortal persons, were they never so holy, the old most godly and learned Christians have written against the feigned Gods of the Gentiles, and Christian Princes have destroyed their Images, who if they were now living, would doubtless likewise both write against our false Opinions of Saints, and also destroy their Images. For it is evident, that our Image maintainers have the same Opinion of Saints, which the Gentiles had of their false Gods, and thereby are moved to make them Images, as the Gentiles did.

XII.

Concerning Popish Reliques.

But in this they pass the folly and wickedness of the Gentiles, that they honour and worship the Reliques and Bones of our Saints, which prove that they be mortal men and dead, and therefore no Gods to be worshipped, which the Gentiles would never confess of their Gods for very shame. But the Reliques we must Kiss and Offer to, especially on *Relique Sunday*.

And

And while we offer (that we should not be weary, or repent us of our Cost) the Musick and Minstrellic goeth merrily all the Offertory time, with praising and calling upon those Saints whose Reliques be then in presence; yea, and the water also wherein those Reliques have been dipped, must with great reverence be reserved as very holy and effectual. Is this agreeable to *Chrysostome*, who writeth thus of Reliques? Do not regard the Ashes of Saints Bodies, nor the Reliques of their Flesh and Bones consumed with time: But open the Eyes of thy faith, and behold them clothed with heavenly vertue, and the Grace of the Holy Ghost, and shining with the brightness of the heavenly Light. But our Idolaters found too much advantage of Reliques and Relique water to follow *St. Chrysostome's* Council. And because Reliques were so gainful, few places were there, but they had Reliques provided for them. And for more plenty of Reliques, some one Saint had many Heads, one in one place, and another in another place; some had six Arms and Twenty six Fingers. And whereas our Lord bare his Cross alone, if all the pieces of the Reliques thereof were gathered together, the greatest Ship in England would scarcely bear them; and yet the greatest part of it (they say) doth yet remain in the hands of the Infidels, for the which they pray in their Beads bidding, that they may get it also into their hands for such godly use and purpose. And not only the Bones of the Saints, but every thing appertaining to them was an holy Relique. In some place they offer a Sword, in some the Scabbard, in some a Shoe, in some a Saddle that had been set upon some holy Horse; in some the Coals wherewith *St. Lawrence* was roasted; in some the Tail of the Ass which our Lord Jesus Christ sat on, to be kissed and offered unto for a Relique: For rather than they would lack a Relique, they would offer you a Horse bone instead of a Virgins Arm, or the Tail of the Ass to be kissed and offered unto for Reliques. O wicked, Impudent and most shameless men, the devisers of these things; O silly, foolish and dastardly Daws, and more beastly than the Ass whose Tail they kissed, that believe such things. Now God be merciful to such Christians, who by the fraud and falsehood of those which should have taught them the way of truth and life, have been made not only more wicked, than the Gentile Idolaters, but also no wiser than Asses, Horses and Mules, which have no understanding.

XIII.

Concerning Image Worship.

True Religion, then, and pleasing of God standeth not in Making, Setting up, Painting, Gilding, Cloathing and Decking of dumb and dead Images, (which be but great Puppets and Babies for old fools in Doctrage and wicked Idolatry to dally and play with) nor in Killing of them, Capping, Kneeling, Offering to them, incensing of them, setting up of Candles, hanging up Legs, Arms, or whole Bodies of wax before them, or Praying and asking of them, or of Saints, things only belonging to God to give. But all these things be vain and abominable, and most damnable before God: For ye have heard evidently proved in these Homilies against Idolatry, by Gods Word, the Doctrine of the Church, Ecclesiastical Histories, Reason and Experience, that Images have been, and be worshipped, and so Idolatry committed to them by infinite multitudes, to the great Offence of Gods Majesty, and danger of infinite Souls; and that Idolatry cannot possibly be separated from Images set up in Churches and Temples, gilded and decked gloriously; and thus therefore our Images be indeed very Idols, and so all the Prohibitions, Laws, Curses, Threatnings of horrible Plagues, as well temporal as eternal, contained in the holy Scriptures, concerning Idols, and the Makers, and Maintainers, and Worshipers of them, appertain also to

our Images set up in Churches and Temples, and to the Makers, Maintainers, and Worshipers of them; and all those Names of Abomination, which Gods Word in the holy Scriptures giveth to the Idols of the Gentiles, appertain to our Images, being Idols like to them, and having like Idolatry committed unto them.

XIV.

What Use the Church of Rome makes of her gay Imagery.

Now concerning excessive decking of Images and Idols with Painting, Gilding, Adorning with precious Vestures, Pearl and Stone, what is it else, but for the further provocation and enticement to spiritual fornication, to deck spiritual Harlots most costly and wantonly, which the Idolatrous Church understandeth well enough? For she being indeed not only a Harlot, (as the Scripture calleth her) but also a foul, filthy old withered Harlot (for she is indeed of ancient years), and understanding her lack of nature and true Beauty, and great loathsomeness which of her self she hath, doth after the custome of such Harlots, Paint her self, and Deck and Attire her self with Gold, Pearl, Stone, and all kind of precious Jewels, that she shining with the outward Beauty and glory of them, may please the foolish fancy of fond Lovers, and so entice them to spiritual Fornication with her; who if they saw her (I will not say naked) but in simple Apparel, would abhor her as the foulest and filthiest Harlot that ever was seen, according as appeareth by the description of the garnishing of the great Strumpet of all Strumpets, the Mother of Whoredome, set forth by *Saint John* in his *ch. 17. Revelation*, who by her glory provoked the Princes of the earth to commit Whoredome with her.

XV.

Concerning the opening of Shop, and publick setting up of Images.

It is the Office of Godly Magistrates likewise to Avoid Images and Idols out of Churches and Temples, as spiritual Harlots out of suspected places, for the avoiding of Idolatry, which is spiritual Fornication, And as he were the Enemy of all Honesty, that should bring Strumpets and Harlots out of their secret corners into the publique Market place, there freely to dwell, and practice their filthy Merchandize, so is he the Enemy of the true worshipping of God, that bringeth Idols and Images into the Temple and Church, the House of God, there openly to be worshipped, and to rob the Jealous God of his Honour, who will not give it to any other, nor his glory to carved Images, who is as much forsaken, and the bond of love between man and him as much broken by Idolatry, which is spiritual Fornication, as is the knot and bond of Marriage broken by carnal Fornication. Let all this be taken as a Lye, if the Word of God inforce it not to be true. Cursed be the man (saith God in *Deuteronomy*) that maketh a carved or molten Image, and placeth it in a secret corner; and all the people shall say, Amen. Thus saith God, for at that time no man durst have, or Worship Images openly, but in corners only; and the whole World being the great Temple of God, he that in any corner thereof robbeth God of his glory, and giveth it to Stocks and Stones, is pronounced by Gods Word Accursed. Now he that will bring these spiritual Harlots out of their lurking corners, into publick Churches and Temples, that spiritual Fornication may there openly, of all men and women, without shame be committed with them, no doubt that person is Cursed of God, and twice Cursed, and all good and godly Men and Women will say, Amen, and their Amen will take effect also.

F I N I S.